601 [605] sister's child or the mother's brother's child. Cross-cousin marriage is, as has been said, the preferential marriage, and joking relationships exist between a man and his female cross-cousins on either side.

In the first ascending generation, a man uses the term *tata* for his own father, his father's brothers, real and classificatory, and the husband of a woman whom he calls mother. He uses the term *mayo* for his own mother and her sisters, real or classificatory. He distinguishes his father's sister by a special term, *mayo senge*, from his mother's sisters and the mother's brother by a separate term, *yama*, from his father's brother. In the first descending generation, there is a common term, *mwana*, used for both sexes, but a man calls the children of his sister by a special term, *mwipwa*, and a woman calls the children of her brother either *mwipwa* or *mwana senge*.

In the second ascending generation there is a common term, *shikulu*, for the paternal and maternal grandfathers, real or classificatory, and *mama* for grandmother. In the second ascending generation the same term, *mweshikulu*, is used for boys and girls, whether the children of daughters or the children of sons. The common term, *bukwe*, is used for spouses and members of the *lupwa*, although there is a special term for sons-in-law and daughters-in-law, *shifyala* or *najyala*. These terms are used reciprocally.

CHANGES IN MARRIAGE AND THE FAMILY DUE TO EUROPEAN INFLUENCE

797 177 Changes in marriage and the family have resulted both from the teaching of Christian missions and also because of the absences of adult males, who leave home to earn the means wherewith to pay tax and buy European goods. Missionary teaching has, as in other areas, been directed against the practice of polygyny and divorce. Missionaries have also opposed the practice of giving young girls to their husbands before puberty. They have endeavoured also to eradicate the magical attitudes towards sex and fire, described in a later section - attitudes which form one of the sanctions of marriage morality. They have been largely successful in their attempt to prevent the celebration of girls' initiation ceremonies (*cisungu*

797 177 585 Native marriage is recognised in this area. The British South Africa Company recognised the Native Customary Law from the start and administered it through district magistrates' courts with the aid of Bemba assessors. Simultaneously the Missions instituted various Christian ceremonials in which a restricted(1) form of traditional marriage ceremony was carried out With the institution in 1929 of Native Courts of Law, all civil actions arising out of marriage were referable to them and not to a European Magistrate. An early missionary claim to regulate marriages was quashed in 1934. Native marriages may now be registered.

LABOUR MIGRATION

167 464 Although it is generally recognized that labour migration has been an

(1) Without initiation rites and full ceremonial, e.g. post-initiation intercourse.